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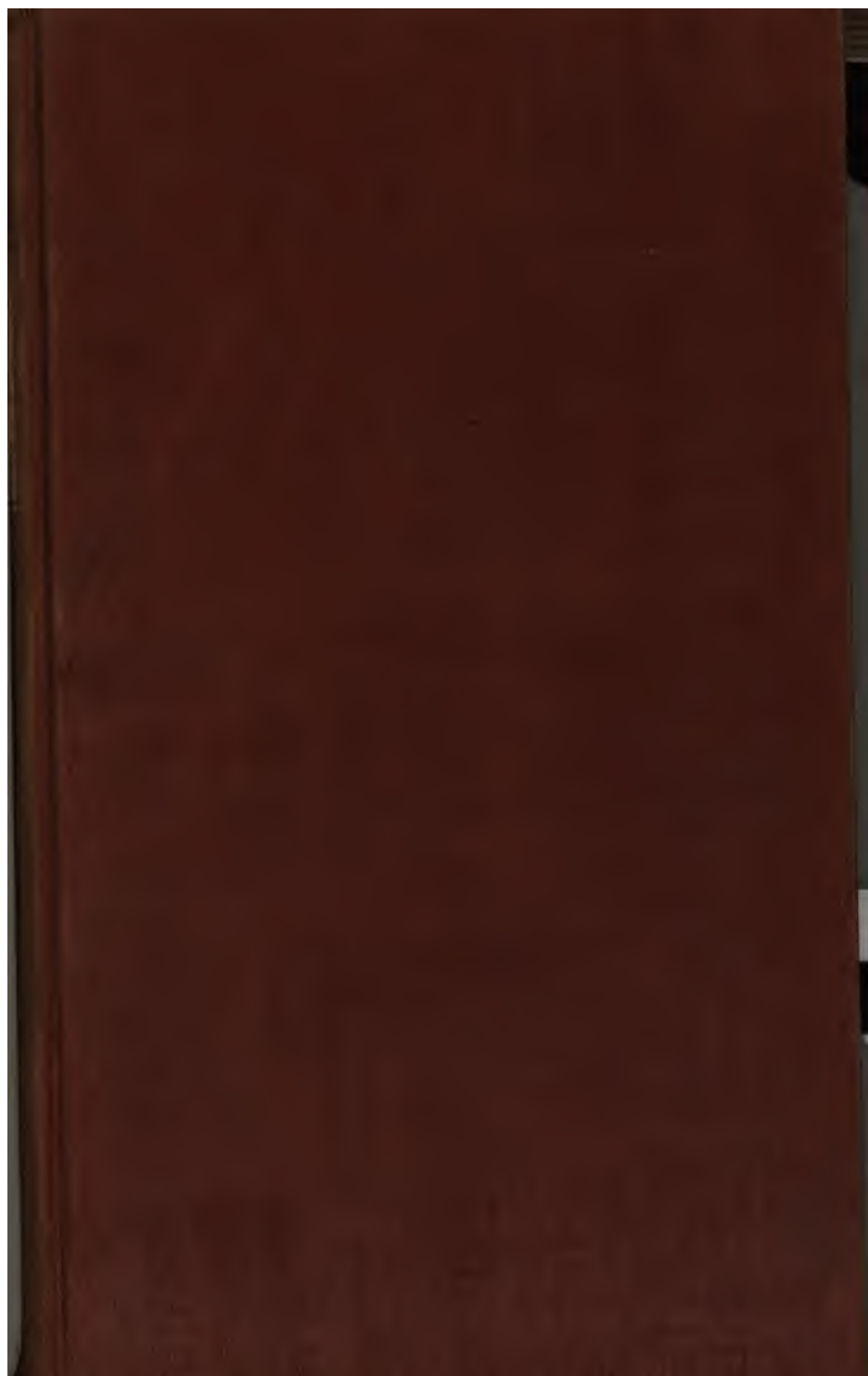
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✓ T. 1828

ASIATIC COSTUMES;

A SERIES OF

FORTY-FOUR COLOURED ENGRAVINGS,

FROM

DESIGNS TAKEN FROM LIFE:

WITH

A DESCRIPTION TO EACH SUBJECT.

LONDON:

R. ACKERMANN, REPOSITORY OF ARTS,

STRAND.

MDCCCXXVIII.

627.



LONDON:

PRINTED BY CHARLES WOOD AND SON,
Poppin's Court, Fleet Street.

ADVERTISEMENT.

THE representations of Asiatic Costumes composing this collection are engraved from drawings taken during a short residence in India. Most of them were sketched from life; but, to make the series more complete, a few have been copied from drawings by a native Artist. The short descriptions annexed to the several figures are chiefly from notes taken on the spot.

January, 1828.







H. H. H.

ASIATIC COSTUMES.

No. I.

DANCING BOY.

THE dress of the Asiatics is at all times effeminate; and when boys are dressed for exhibition, as represented in the plate, there is nothing whatever, except the turband, to distinguish them from the other sex. The same ornaments, such as necklaces, bracelets, ear, finger, and rings, decorate the boys as well as the girls, and like the latter, they exhibit at the numerous fairs throughout India. The

B



cast of features of the Asiatics while young is very feminine, and a boy dressed in this fashion might easily pass for one of the other sex.



A Nantch Girl, or Singing Girl.

Pub. by R. A. Hermann, London, 1838.

No. II.

A NAUTCH.

THE Nautch Girl here represented was considered one of the most celebrated singers in Bengal. Her voice was extremely sweet, but she sung in so low a tone, that it would have been impossible to hear a note unless within a few yards of her: but a powerful voice is not esteemed an excellence in an Indian singer. Her action was confined to merely extending one foot forward and drawing it back again, at intervals, while one arm was occasionally stretched out, and the hand slowly waved backwards and

forwards. Her dress was covered over with gold and silver embroidery. She had rings on every finger, even above the second joint, and on her toes also, besides numerous other ornaments of gold and jewels about her person.

Each Nautch Girl is attended by her own musicians, who form themselves in a circle behind her, accompanying her voice with their instruments. The music is simple, but well adapted to the style of singing which it is intended to accompany: one beats time with his fingers on a small d'hol or drum, another plays on an instrument something like a violin (see Plate VIII), while a third plays on a sort of castagnettes. When the song is over, the group retire in the same order they entered, and another takes their place.





Nautch girl, or Dancing Girl.

Pub. by R. A. Kornman London 1823.

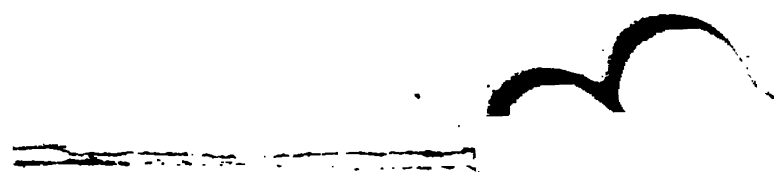
No. III.

NAUTCH GIRL.

THE dances of the Nautch Girls consist in sudden transitions. The movement is sometimes slow and graceful: then by a change of the music it becomes all life, and exhibits the most rapid succession of violent actions, the performers twirling round with the velocity of a spinning top, and for such a length of time that it almost makes a person giddy to look at them. These transitions are kept up without intermission until the actress is tired; when another group, a dancer or singer, and their attendant musicians,

make their appearance, and repeat the same tiresome performance.

The dress of this Nautch Girl consists of a muslin robe of the most transparent texture, lined with crimson silk, and trimmed with the same, edged with gold lace: the scarf is also of crimson silk, trimmed in the same manner: the drawers of blue silk: and, like the rest of the dancers, she is loaded with ornaments of gold and silver.





A Nantch Girl, or Singing Girl.

Pub. by F. Ackermann, London, 1828.

No. IV.

NAUTCH GIRL.

THE Nautch Girls are the singing and dancing girls of the East. They are gorgeously attired in robes of embroidered silk and muslin, and covered with jewels. They attend the public and private festivals, and entertain the company by their soft and voluptuous songs, and graceful attitudes. Throughout Hindoostan, among Hindoos as well as Moosulmauns, when an entertainment is given, the master of the feast sends for the public dancing girls and musicians to amuse his guests. The Asiatics of any

respectability never dance themselves; that amusement being considered quite inconsistent with propriety, and the gravity of character which they generally preserve.

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A Nautch-Girl, or Singing Girl.

Pub. by R. Ackermann, London 1829.

No. V.

NAUTCH GIRL.

AT a Nautch given by a rich native at Calcutta, the singer here represented was observed to put her finger frequently to the side of her nose; sometimes she pressed it firmly against the nostril, at others she gave it a shake, for the purpose of altering the tones of her voice, which certainly did not improve their sweetness. Her dress, like that of the other Nautch Girls, is very showy. Her robe is composed of silk bordered with silver lace, and a white muslin scarf trimmed with gold lace and fringe is thrown across



A Nantch-Girl, or Singing Girl.

Pub. by A. Ackermann, London, 1825.

No. V.

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A Nantch-Girl, or Singing Girl.

Pub. by R. Ackermann, London 1828.

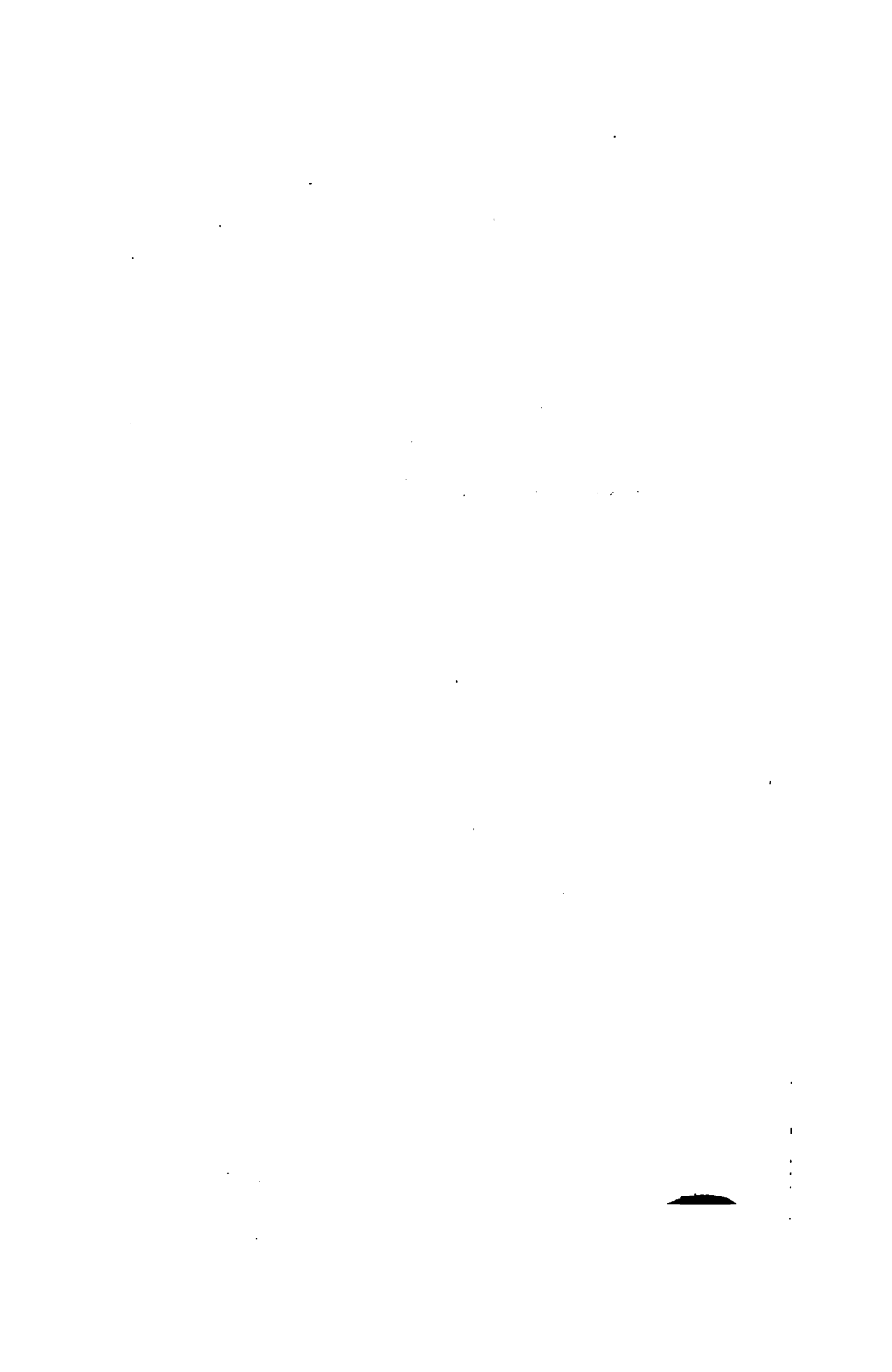
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her bosom and over her shoulders, forming a sort of hood behind, which is sometimes worn over the head. She also wears long wide drawers of silk or muslin; and her toes, fingers, and ears, are decorated with gold and silver rings.







 Female playing on the Tumboora.

Pub. by R. Ackermann, London. 1828.

No. VI.

FEMALE .

PLAYING ON THE TUMBOORA.

As a description of the tumboora will be found in the observations on Plate VII, those at present offered will be confined to the costume and general habits of the females of Hindoostan. The higher classes wear loose drawers of silk or muslin, frequently without any other article of dress, except a piece of drapey folded like a shawl over the shoulders and bosom ; this is in general richly embroidered. The slippers are worn only when moving about the house,

12 FEMALE WITH TUMBOORA.

which is very seldom; as they spend the greater part of the day sitting cross-legged, on mats or carpets, propped up with cushions, occasionally amusing themselves with some musical instrument, or more frequently smoking the hoqqu. To a European it may appear strange, that the higher classes of females should smoke; but it must be remembered, that, from the manner in which the tobacco is prepared, it acts rather as a perfume, as will be seen in the observations on Plate XV.





A man playing on the Tumboora.



Printed by R. Ackermann in 1827.

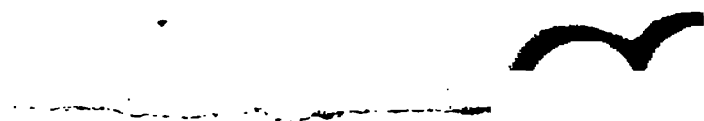
No. VII.

MUSICIAN

PLAYING ON THE TUMBOORA.

THE tumboora in shape resembles the guitar more than any other instrument; but it produces very inferior music, having only three strings. To a race of people who are satisfied with mere sound—and the Indian requires nothing more—this is of very little consequence. The strings of the tumboora are made of gut, and sometimes dyed or coloured like those of the harp. In playing it, the performer strikes the strings with the fingers of the right hand, and regulates the sound with

those of the left. This instrument is more frequently found in the hands of Moosulmauns than Hindoos. The plate represents one of the former. His dress is of white muslin with a border running round it, which is woven in the material: the kumberbund or sash is of the same, with a similar border. In addition to this, the figure represented in the plate wears a shawl thrown over his shoulders: this is a very favourite article of dress amongst the Indians, serving more for ornament than use.





Musician, playing on the Saringee.

Pub. by R. Ackermann, London, 1828.

No. VIII:

MUSICIAN

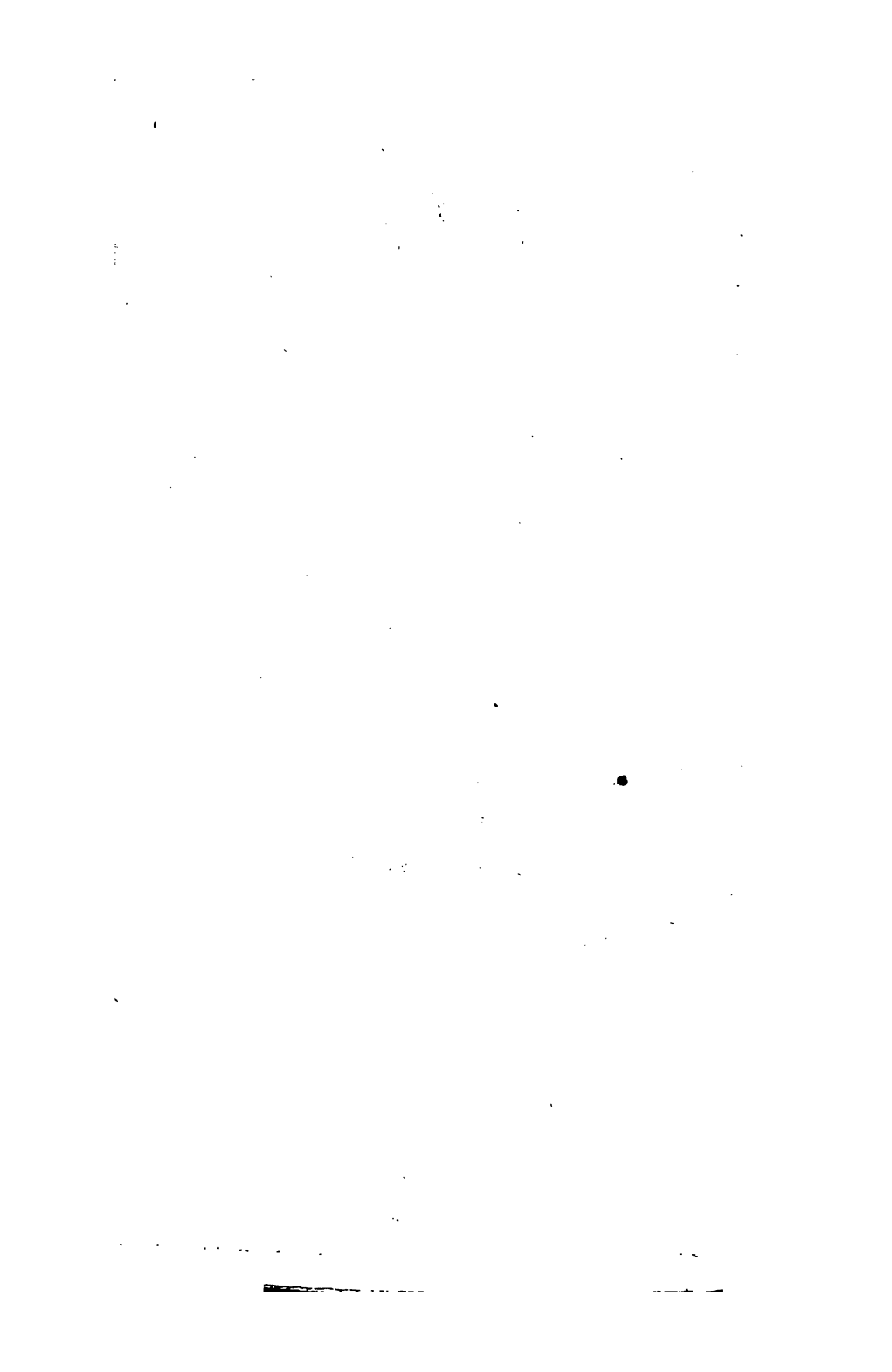
PLAYING ON THE SARINGEE.

EVERY Nautch Girl has her own set of musicians to attend her ; these in general do not exceed three or four : this man is one of them. The instrument on which he is represented playing is called the saringee ; and although much smaller, bears a strong resemblance to our violoncello. A skilful musician will produce tones from the saringee which are extremely soft, melodious, and pleasing to the ear ; it is capable of producing a greater variety of intonations than almost

any other instrument of India : but perfection in music is rarely to be met with in the East. The saringee comes nearer to the sound of European musical instruments than any of the others belonging to the Hindoos ; it is well adapted to accompany the voice, and is used in all the dances both of men and women.

The costume of this musician is very simple, being composed of worked muslin or cotton. The sash in which the instrument rests is generally of a different colour : green is a favorite colour amongst Moosulmauns. The musician is of that class, as may be observed by the right breast of the tunic being open. The cap is of green silk, bound with gold lace.







Musician, playing on the Cymbals.

No. IX.

MUSICIAN

PLAYING ON THE CYMBALS.

THE cymbals are two small pieces of metal fastened together by a string, with which the musician beats time to the voice of the singer. They are more properly speaking castagnettes, and produce a little tinkling sound, not disagreeable to the ear, and which the musician takes care shall not be heard above the voice; and in this may be said to consist the entire skill of the performer. He is one of those who attend the Nautch Girls, in their performances at public and private festivals.

The dress of this class in point of make seldom or never varies, except in that mark of distinction which shows the difference between the Hindoo and the Moosulmaun; and wherever a difference in the colour or texture of the materials is to be found, it depends entirely on the fancy or wealth of the wearer.





Musician, with a pair of Drums.

No. X.

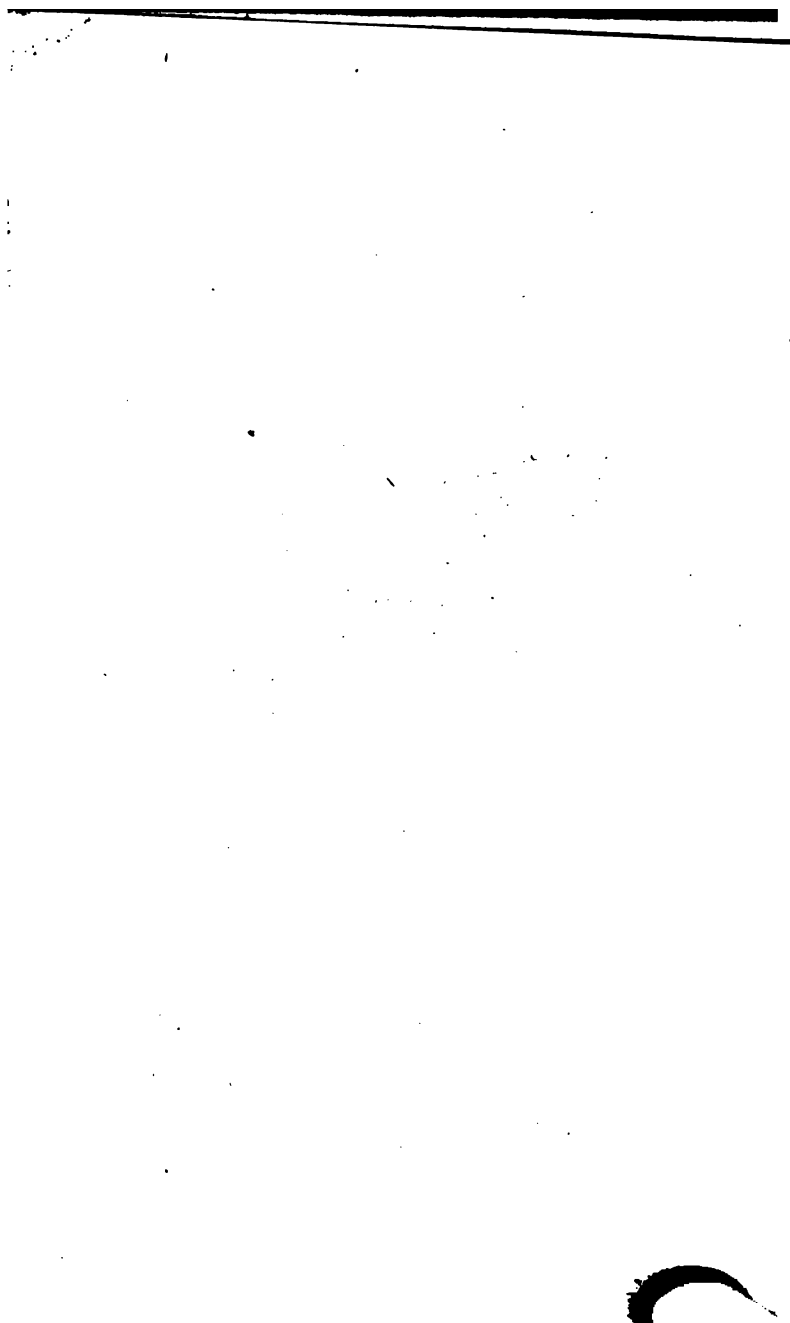
MUSICIAN

WITH A PAIR OF DRUMS.

THESE drums are called by the natives tubla, and are formed of very thin wood, covered at both ends with parchment, strained extremely tight: they are used as an accompaniment to the voice, and therefore require to be beaten in such a manner as not to overcome or drown the notes of the singer; for which reason the natives invariably use the tips of their fingers, to produce such sounds as may be required to mark the time. Each tubla gives a different sound; the mixture of

the two produces tolerably good music, and harmonizes well with the voice.

While beating the tubla, the musician generally sits cross-legged on the ground, with the instrument between his legs; when standing, the drums are fastened in the sash. The costume is similar to that of other Moosulmauns of the same class.





Musician, with a Khele or Drum.

No. XI.

MUSICIAN

WITH A KHOLE OR DRUM.

THE instrument represented in this plate differs in many respects from the tubla or drums represented in plate No. X, first in the material of which it is made, as well as in form, and secondly in its music, if music it can be called. The khole, or drum, is made of earthenware of a coarse kind, well baked, and covered with a piece of parchment: it is played or beaten in the same manner as the tubla, with the tips of the fingers, and emits a hollow, dull, and monotonous sound; but it serves

sufficiently well to add to the noise and number of an Indian band, or to swell the crowd of a religious procession on a festival day. The kupra or loin cloth, jacket, and turband, are of coarse cotton cloth.



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Khidmutgar, or Waiter.

Pub. by R. Ackermann London 1828.

No. XII.

KHIDMUTGAR.

THE Khidmutgars are always Moosulmauns. The duty of these servants is to attend at table, at which they are remarkably expert: and as it is the custom of the country that each guest should be attended by his own Khidmutgar, it is necessary that he should be informed when his master is going out to dinner, in order that he may be in readiness to attend; otherwise the master may fare badly, although there are generally twice as many servants in the room as guests; but they do not conceive themselves called upon to extend their services beyond the wants of their respective employers.



The dress of this servant is composed of a tunic of cloth, open at the right breast, and reaching nearly to the ancles, the lower part being left open at both sides ; it is trimmed with lace, and ornamented with buttons and loops at the breast. He wears very wide trousers of white or printed cotton. The turband is of cloth, over a frame-work of rattan, and ornamented with a lace band, and generally the crest of the master. The kumberbund or sash is of the same colours as the turband, the whole forming a very handsome and striking livery.

The wages of these servants is about seven rupees per month, equal to sixteen shillings and fourpence English, out of which they always provide their own food, and generally their clothing.

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Khidmutgar, or Fly-flapper.

Pub. by R. Hickmann, London, 1928.

No. XIII.

KHIDMUTGAR.

It may appear strange to a European to hear of a servant standing behind your chair at meals, and continually waving a cow's tail round your head, and over the viands you are eating : it is however the case, that but for the services of this domestic, in keeping off the swarms of flies and numerous other insects which infest all hot climates, they would in a very short time cover every dish and glass on the table. In the summer months indeed they are so troublesome, that covers for the glasses are indispensably necessary,

The chouree, or fly-flap, which this servant holds in his hand, is made from the tail of the wild cow of Tibet; the hair is long, fine, delicately white, and soft as silk; it is inserted in a handle of silver richly embossed. Fly-flaps are also made of the leaf of the cocoa-nut tree, split very fine, and fixed in a neat handle of wood, painted and highly varnished. The chouree forms a part of oriental state.

The service of keeping off the flies is most generally performed by one of the khidmutgars.





Barbardar, or Steward.

Pub. by R. A. Hermann London. 1823.

No. XIV.

BARBURDAR.

THE barburdar, or surdar, corrupted into bearer, is the principal servant in every establishment, and when faithful, a most valuable domestic. He keeps the keys, and in fact has charge of every thing in the house. When a sum of money is counted over to him, the greatest reliance may be placed upon his honesty and careful disbursement, and he keeps a written account of the most trifling expenditure. Upon each rupee he lays out for his master he is entitled to an ana (about the sixteenth part), which he takes care to stop from.

the vender ; this is called dustooree, or fee. The barburdars are invariably Hindoos. Their dress consists of a turband, generally of white muslin, the kupra or loin-cloth, and a vest of cotton cloth open at the left breast, and reaching to the knees ; also a kumberbund, or sash. In the summer months, if there are no females in the family, they dispense with the vest, the upper part of the body being entirely naked, with the exception of a scarf of white or coloured muslin, which is occasionally thrown carelessly over the shoulders. When the barburdar enters in the morning, he makes his salaam : this is performed by bringing the right hand up to the forehead, at the same time that a graceful inclination is given to the body.







Hogga-buridar, or Hogga-buridar.

HOQQU-BURDAR.

THIS servant's business is exclusively to attend upon his master with the hoqqu, and to prepare the tobacco for it. After breakfast and dinner, the hoqqu-burdar is in waiting to supply fresh chillums, as they may be required for the indulgence of this luxury of the East. The tobacco undergoes considerable preparation prior to its being used: it is formed into a paste, and mixed with several odoriferous drugs. In this state it is put into the chillum, and two or three fire-balls, prepared with powdered charcoal, are then placed over it, and covered with a massive and richly-chased silver surposh, or cover. The chillum is connected with a large bell-shaped glass or metal vessel, filled with water (sometimes perfumed) by a tube or pipe about two feet in length, which descends nearly to the bottom of the water. In this vessel is inserted an elastic tube, about fourteen feet long, called the snake,

through which the smoke is inhaled, having been previously cooled in its passage through the water. This is the hoqqu used by the Europeans, and the higher classes of the natives. But there is a smaller kind used by the natives also, made nearly in the same manner, only the pipe or snake is not more than two feet long. There is a third sort made of the shell of the cocoa-nut, without any snake whatever; a hole in the upper side of the shell enables the person to inhale the smoke. This is only used by persons of the lowest class.

When the hoqqu-burdar is called, he spreads a small Persian carpet, or leopard's skin, which he carries under his arm, on the floor, a few paces behind his master's chair: on this carpet he places the hoqqu: he then unrols the snake, and hands it to him. It is considered a great offence in any servant to step across the snake. The dress of this attendant is similar in make to that of the khidmutgar, and his wages about five or six rupees per month.



Choakee-dar, or Watchman.

Pub. by R. Ackermann, London, 1828

No. XVII.

CHOUKEE-DAR,
OR WATCHMAN.

THERE are establishments of government peons, or police foot-soldiers, in every district; they are distinguished by their belt-plates, the belts being often of red, blue, or yellow cloth, embroidered. There is probably not any city in which there is a more efficient police than Calcutta; but, independently of these public establishments, choukee-dars are usually kept by individuals for the protection of their property. In a country where the heat obliges the inhabitants to keep their doors

and windows open the greatest part of the year, it is necessary to have a sentinel constantly walking round the house; and during the night he frequently calls out *Choukee-dar!* which serves to inform his employer and stragglers that he is at his post. He is as usual without much clothing, and his only arms are a sword and shield; the latter is made of buffalo's hide, studded with brass nails.





Shaprafsse, or Porter.

Pub. by Radokermann, London 1828.

No. XVIII.

SHAPRASSE.

IN all the public establishments in Calcutta, and indeed throughout India, two or more of these servants are kept: their business is to carry letters, bills, and small parcels. It is usual to give them a livery, and a turband and kumberbund of the same colour. The broad belt of cloth worn over the shoulder, with a plate in front, on which is engraved the name of the establishment to which they belong, is their distinguishing badge. These servants are always taken from the class of Moolmauns.

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Suntoo-burdar, or Running Footman.

No. XIX.

HURKARU,

OR SUNTOO-BURDAR.

A gentleman of consequence will scarcely go abroad in his palanquin without two suntoo-burdars running in front. There is no country in the world, perhaps, where the love of show is carried to such excess ; or where a man's consequence is estimated by the number of his attendants and the splendour of their liveries so much as in India. Yet these servants cannot be said to be retained entirely for show : they are of great use in clearing the way for the palanquin through a

crowd, which immediately makes way for its passage on hearing the shout of the suntoo-burdar. He carries on his shoulder his badge of office, a short crooked mace, which is frequently of considerable value, being ornamented with gold or silver richly chased. These men are of the same class as the khidmutgars, and like them are often provided with very splendid liveries, and a turband bearing the crest of the master.





Dak, Wala, or Postman.

Pub. by R. L. Hermann, i. v. l. v. 1825.

No. XX.

DAUK-WALA,

OR POSTMAN.

THE dauk-wala is dispatched from the post-office every day with his bundle of letters, and with persevering industry goes all through Calcutta, Fort William, &c. until he finds out the persons to whom they are addressed. This is not so easy a task as one would imagine, for there is seldom any other direction than Calcutta or Bengal, besides the person's name; yet there are few instances of letters not reaching their destination. The dauk-walas are Moosulmauns, and wear a livery dress of cloth,

and a turband of the same colour. The belt worn across the shoulder is similar to that of the shaprassé, with a plate in front, on which is engraved "General Post Office." This man's business is confined to the delivery of letters in and about Calcutta. The manner in which they are transmitted throughout India will be described in the observations on Plate XXXI.





A Surcar, or Agent.

Pub. by R. A. Kermann London 1828.

No. XXI.

A SURCAR.

THE surcars are brokers, agents, and clerks, in all the public offices in Calcutta. Most of them write and speak English fluently. They are a useful class of people, but require to be well looked after, as much reliance cannot be placed on their honesty. On the arrival of a European, he is immediately waited on by one or more of the surcars, producing written testimonials of character, and readily offering their services to procure him suitable furniture, servants, &c. which they will accomplish in a few hours. The

account is afterwards handed in, which in general considerably exceeds the value of the articles procured. They are Hindoos, and may easily be known by the small white turband wrapped close round the head ; an ample piece of fine white muslin round the lower half of the body, and generally a jacket of the same, complete their dress. Sometimes they wear a large piece of muslin thrown over the shoulders like a shawl.

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Ch-hata-wala, or Umbrella-carrier.

No. XXII.

CH'HATA-WALA.

THE ch'hata-wala is a man employed to carry an umbrella, to protect you from the rays of the sun. Nothing can be more imprudent than going out in India without this precaution. In fact, none but a new comer would think of such a thing; and many young men just arrived from England annually fall sacrifices to this unguarded practice. On all occasions it is necessary to be provided with a ch'hata, or umbrella; and while in your palanquin it is usual for one of the bearers to carry one, both to shield the top of the vehicle

from the sun, and to protect you on getting out. The ch'hata-walas in Calcutta, who follow this occupation for a subsistence, are, like the rest of the Hindoos, not incumbered with clothing, being satisfied with a small piece of cotton cloth wrapped round the loins. The ch'hata is made of silk, or red and blue curwah, generally the latter, trimmed with fringe, and otherwise ornamented.





Barburdar, or Fan-bearer.

No. XXIII.

BARBURDAR,

OR BEARER.

THE punk-ha, or fan, represented in the plate, is the leaf of the palmyra. It is dried in the sun, the ends being trimmed off. The leaf is painted, and drawn down sideways to the stem, and the edges are bound with some of the fibres. The barburdar stands beside your chair, and moves the fan backwards and forwards, creating a most refreshing air. In a climate where the thermometer ranges from 90° to 120°, it would be almost impossible for a European to exist without some contrivance of

this kind. They have another sort of punk-ha more generally used, and better adapted for cooling the air than that above described. It is an oblong frame, about three feet broad, and nearly as long as the room, covered with canvas, and painted. This is suspended from the ceiling along the centre of the room, with a cord attached to it, which is pulled backward and forward by one of the servants.





Dace or Ayah... A Nurse.

Pub. by R. Ackermann, London. 1828.

No. XXIV.

DAEE,

OR AYAH.

Most of the ayahs, or nurses, are half-caste, and consequently free from the prejudices of their country respecting castes : for this reason they obtain a decided preference, and are employed as nurses in European families. They are extremely attentive and kind to the children entrusted to their care, and generally become very much attached to them. The greatest reliance may be placed on their fidelity ; and numbers go annually to Europe in charge of children sent from

India for the purposes of education. In Calcutta there are several nurses who have visited Europe more than once on that duty. During the time they remain in England they seldom adopt the European costume, preferring that of their own country, which generally consists of a petticoat and jacket of printed cotton, and a piece of muslin worn as a shawl over the head and shoulders.





A Girl stringing Flowers for Wreaths.

Pub. by R. Ackermann, London. 1828.

No. XXV.

GIRL

STRINGING FLOWERS.

AMONG the different modes of celebrating the festival days so scrupulously observed by the natives, the use of flowers holds a very conspicuous place. The female in the plate, is represented as busily employed in preparing wreaths for that purpose, which are hung up in festoons over the doors and windows of the houses on all such occasions. These wreaths are chiefly composed of crimson and yellow flowers, of which however the former are greatly preferred; but the Hindoos are

particularly fond of flowers of every sort. The more gaudy the wreaths or festoons, the better they are liked. They are also used in the sacrifices which the Hindoos are constantly offering, as ornaments for their gods, their brahmins, and the assistants. At Christmas there is scarcely a house belonging to a European which is not ornamented in this manner by the servants, in compliment to their masters. The effect thus produced is particularly gay and pleasing.

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Woman preparing Thread for the Loom.

Pub. by R. Ackermann, London, 1850.

No. XXVI.

WOMAN

PREPARING THREAD FOR THE LOOM.

NOTHING can be more simple than the loom which is used. It consists of a reed and geers, with a small beam upon which the warp is rolled. It is prepared in the open air, and fixed in the reed and geers, which are frequently suspended from the branch of a tree, a hole being made in the ground, across which the beam rests. The weaver places his legs in it, and sits on the other side with his little shuttle, and draws the web, as he works it, round another small beam. With this simple

52 WOMAN PREPARING THREAD.

contrivance, the most beautiful muslins, as fine as a cobweb, are manufactured. The dress of the women of Upper India is generally composed of a jacket and petticoat of coloured or striped cotton, over which is thrown a piece of muslin like a shawl.





A Gardener.

Pub. by R. Schömann, Lond. n. 1828.

No. XXVII.

GARDENER.

THE public market in Calcutta is abundantly supplied with fruit and vegetables, but in flavour very inferior to those which are to be met with at the tables of gentlemen who have gardens of their own. Europeans living in the neighbourhood of Calcutta generally possess this luxury. During the months of December, January, and February, all the European vegetables are in the greatest perfection in Bengal; but the rest of the year the heat is too great for the cultivation of them, and the table is limited to the indigenous pro-

ductions of the country, which are very inferior. Some of the fruits of India are excellent, particularly the mango, plantain, anana or pine-apple, &c.

The gardeners are generally Hindoos : the plate represents one of this class. His dress is a jacket of white cotton, with a turband of the same, and a kupra of coarse yellow cotton.



Native of Bengal, selling Sweetmeats.

No. XXVIII.

NATIVE OF BENGAL

SELLING SWEETMEATS.

RICE, fruits, vegetables, coarse confectionary, as well as muslins, toys, books, &c. are sold in the streets of Calcutta in the manner here represented by pedlars, who go about displaying their goods, and tempting you by every little artifice to lay out a few anas. The dealer in the engraving holds a feather of the gigantic crane, or adjutant, to drive away the flies. This singular species of bird, which is delineated in the plate, abounds in Calcutta and its neighbourhood. They are the scavengers of the city, destroying serpents, rats, and vermin of every description, besides devouring bones and offal. They walk about

the squares and roads, and on the tops of the houses and trees, quite tame and undisturbed, a penalty of fifty rupees being imposed for killing one. In shape they resemble a heron, but are much larger, being nearly five feet high ; the body and wings are of a dark slate colour, except the belly, which is a dirty white. The legs are very long and slender, the head and neck bare with a few black hairs, the bill very large, the eyes small, of a light blue colour. But the greatest peculiarity is the bag, or pouch, which hangs below the throat : in some individuals it is upwards of a foot in length, of an orange colour, and thinly covered like the head with hair. They pay annual visits to Calcutta, and arrive in vast numbers about March. Early in October they take their departure, leaving behind such only as from infirmity or accident are unable to fly far.





Bihishtee, or Water Carrier.

Pub. by R. Ackermann, London. 1828.

No. XXIX.

BIHISHTEE,
OR WATER-CARRIER.

THE bag which the bihishtee carries on his back is called a mushk of panee, or skin full of water. It is a goat-skin carefully sewed up, and made perfectly tight, a valve being left open at one end, which he holds in his hand to enable him to guide the water into porous earthenware bottles, called goglets, in which it is placed to cool. Many persons take a shower-bath in this manner, by stooping down while the carrier pours the water over their head. The bihishtees who attend

the army, attached to regiments, are the only class of followers entitled to share prize-money. In the late war in India with the Burmese, many of these men were wounded, following the troops into action with skins of water on their backs, to assist the fainting soldiers. Some go about leading a bullock with two large skins of water for sale, slung across the animal's back, and nearly reaching to the ground.

The bihishtees invariably wear a deep red cotton cloth round the loins, and another piece of the same colour over the shoulder, and when they can afford it a turband.





Dood-h-wala, or Milkman.

Pub. by R. Ackermann, London, 1825.

No. XXX.

DOOD'H-WALA,

OR MILKMAN.

MILK is brought into Calcutta and Fort William every morning from the surrounding country for sale, in the manner represented in the plate. Three or four earthen vessels are suspended by cords from a piece of split bamboo, which is curved upwards to give it the more spring; and to prevent its turning on the shoulder, a piece of wood is fitted on one end, pointing downwards, with a hole at the end through which the cords are passed.

The dood'h-wala also supplies his cus-

tomers with butter ; but that which is sold in Calcutta is very indifferent, being extremely soft from the heat, and no artificial means used to keep it cool. In private houses belonging to gentlemen who have their own farms, and where the butter is kept cool by means of saltpetre, it is very good. These men are Hindoos of the soodra caste, and wear no other garment than a small piece of cotton cloth round the middle.

1. The first part of the document is a list of names and addresses. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized into columns, with names in the first column and addresses in the second column. The names are: John Smith, James Brown, William Jones, and Thomas White. The addresses are: 123 Main Street, New York, NY; 456 Elm Street, New York, NY; 789 Oak Street, New York, NY; and 1010 Pine Street, New York, NY.

2. The second part of the document is a list of names and addresses. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized into columns, with names in the first column and addresses in the second column. The names are: John Smith, James Brown, William Jones, and Thomas White. The addresses are: 123 Main Street, New York, NY; 456 Elm Street, New York, NY; 789 Oak Street, New York, NY; and 1010 Pine Street, New York, NY.

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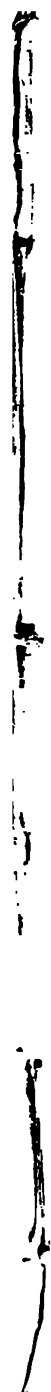
Man carrying a bundle, or Porter.

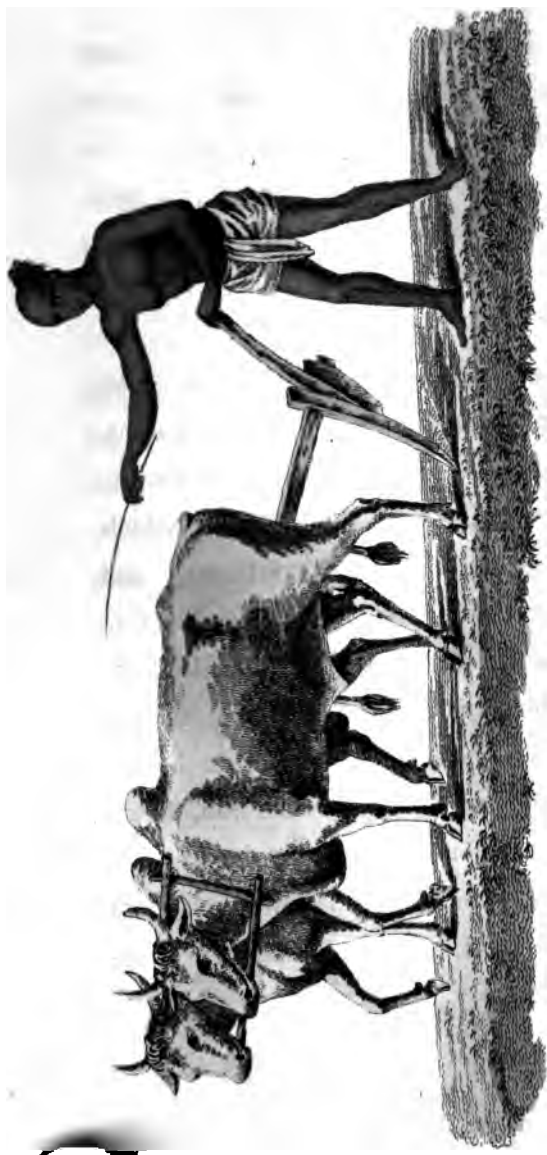
No. XXXI.

BANGY-WALA.

THE usual manner of travelling in India, when speed is an object, is by dauk, or post. When this mode is adopted it is necessary to provide two pair of pattara baskets, or small square trunks; these will contain sufficient changes for a long journey. They are covered with leather or canvass, painted, and suspended by cords from a piece of split bamboo, which is borne on the shoulders of the bangy-wala. On the top of the trunk is carried the chilumchee and stand. This is a large brass basin, kept highly polished, and used for

washing in. These men run beside the palanquin for hours, under a burning sun, with these heavy baskets, without stopping to rest, and only shifting the pole from one shoulder to the other, which they do without slackening their pace for a moment. The post-bag is also transmitted from one stage to another by men who run in this manner; and a communication is kept up with every part of India with almost as much speed as if horses were employed for the purpose.





A Ryot, or Ploughman.

Pub. by R. Ackermann, London, 1823.

No. XXXII.

A RYOT.

THE ryots, who are of the soodra caste, wear very small cloths round their loins, and sometimes turbands of coarse cotton. They are the lowest of the caste, which comprises all labourers, artizans, and manufacturers. The ryots are cultivators of the soil, and are generally Hindoos. Their plough is in the form of an anchor the stock of which serves for the beam; one of the arms, covered with iron, forms the share; the other, held by the ploughman, gives the proper direction for opening the ground. With this simple contri-

vance the soil yields the most abundant crops, though more properly speaking it is scratched rather than ploughed. The beautiful breed of cattle, with the hump on the back, is a species of the bison of Buffon; they are inferior in size and strength to the buffalo, but more gentle, have large falling dewlaps, clean and sinewy limbs, and are well adapted for draught or carriage.



Sepoy. or Native Soldier.

SIPAHEE, OR SEPOY.

THE dress of the Bengal sipahee consists of a white cotton jacket and trowsers, with a blue cotton belt round the waist. The jacket is made without a collar, or sometimes with a very low one; and instead of a stock, four rows of kouree shells are worn round the neck. The cap is without a peak, higher at one side than the other, and bound with a broad band of brass. In winter, the red jacket and grey trowsers are substituted. Where the Hindoos are so attached to their own peculiar costume, it is surprising to see the sipahee wear a uniform so much in the European fashion. Their strong aversion to change may be known from the fact of the mutiny at Vellore in 1806 having originated in an attempt on our part

to change the dress. The Hindoo soldiers, however, still continue to wear the kupra round their loins under their trowsers.

The sipahees in general are fine looking men, and remarkably well made from the waist upwards. They are composed of Moosulmauns and Hindoos ; numbers of the latter being of very high caste, and even brahmins may be found amongst them.

The native officers are confined to a certain rank* only, which is always under the junior ensign ; an arrangement which has frequently led to discontent, the nature of which it is unnecessary to enter into here.

* “ The highest rank which a native can attain is that of subadar, to which he rises from the ranks through the grades of naik, havildar, and jemidar ; but a subadar is subordinate to an ensign, placed in the same company with him.”—*Sketches of India*,







Pub. by K. Schumann, London, 1854.

A Native Lady in her Palkee.

No. XXXIV.

NATIVE LADY

IN HER PALKEE.

THIS palanquin is used only by the native ladies, and is nothing more than a framework of bamboo, with a pole of the same passed through the top. The elasticity of the bamboo gives a spring to the vehicle, and renders it a very easy mode of conveyance. The doolies, to carry sick persons, are made in the same manner, and are, like this palkee, borne only by two men. A mattress and cushions are placed for the person to sit on, and the whole is covered

with a large piece of cuswah*, frequently ornamented at the top, as shown in the plate. A small opening is left at the side, through which the female can obtain a view of the passengers without being herself seen. Often two go together in this smothering vehicle.

* A very strong cotton cloth, of a deep red or blue colour.



2



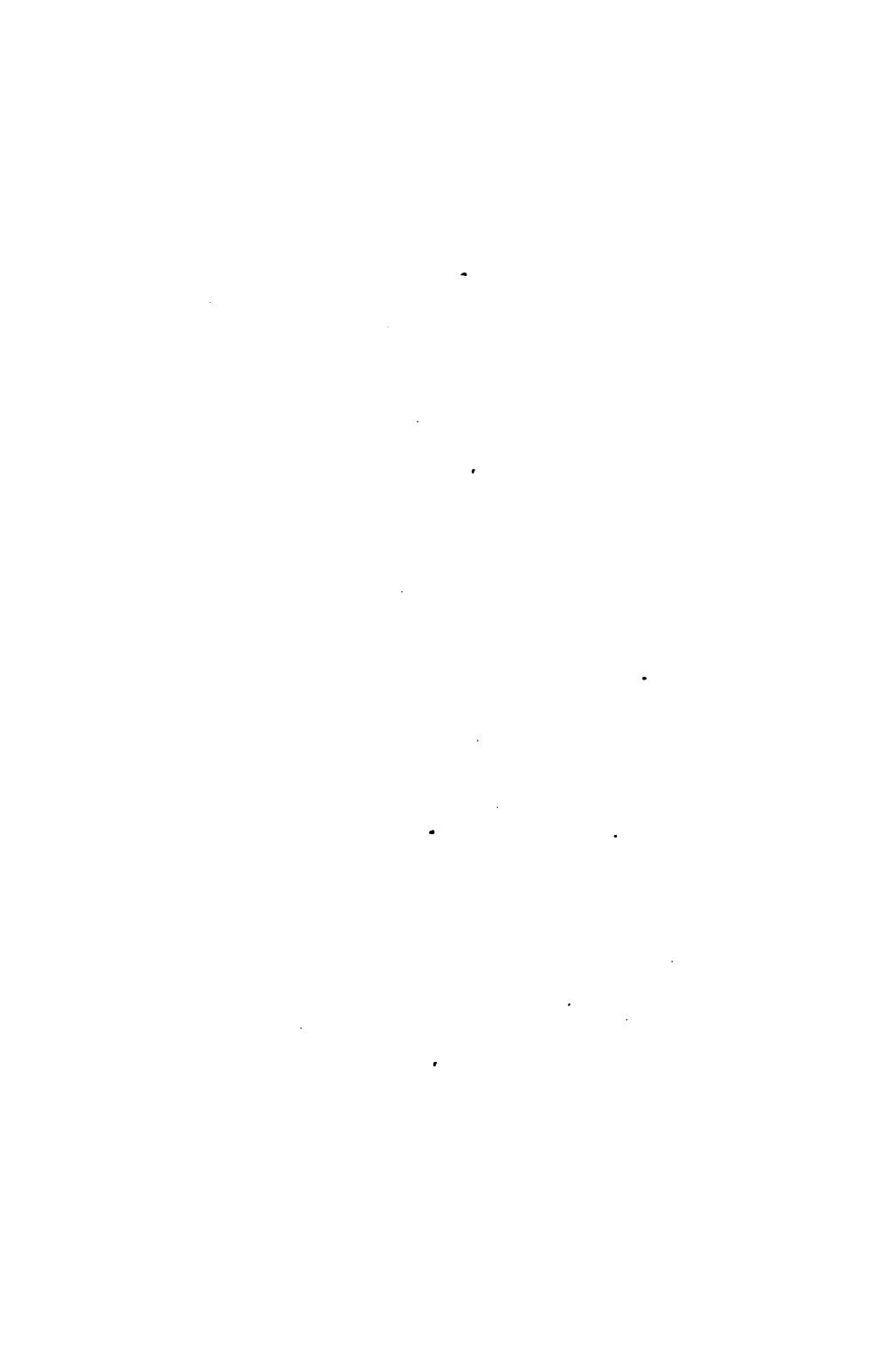
A Traction or Traction (Traction)

No. XXXV.

TONJON.

THIS vehicle is used by the European ladies to go abroad in the cool of the afternoon. For females it is preferable to the palanquin, for they can sit up in it as in a carriage. In fact, it is the body of a gig placed upon a pole, and borne upon the shoulders of bearers, in the same manner as the palanquin. A man runs alongside with a ch'hata to keep off the sun. In the evening between five and six o'clock it is usual to go out to take the air. Then the esplanade before the government-house, and along the beautiful suburb of

this stupendous animal. The wonderful intelligence and sagacity of the elephant are well known. This powerful animal will kneel down to allow his master to ascend his back with more ease. He will twist his trunk round the body of his keeper to lift him gently off the ground, and place him on his neck : and all this in obedience to the human voice. When turned out to feed, he frequently covers his back with grass and leaves, as if it was thatched, to keep the flies from stinging him; and will tear down the branch of a tree, and use it as a fan or fly-flap, holding it in the end of his proboscis.





Moonshee, or Interpreter.

Pub. by R. Ackermann, London, 1828.

No. XXXVII.

A MOONSHEE.

AMONGST the Hindoos, as well as the Moosulmeuns, are to be found very learned men, called by the former pundits, by the latter moonshees. To strangers, these are a very useful and necessary class of the natives. They are very good linguists, translate with considerable facility and quickness, and on many occasions are hardly to be dispensed with. They are retained in some European families as interpreters; for it frequently happens, that amongst a large establishment of servants, not one understands a single word of Eng-

lish. They also act as secretaries or stewards, and keep the accounts; and in some instances may be found as private tutors.

Their usual dress consists of a tunic, vest, and trowsers, of white muslin of the finest texture, and a turband of the same material, but figured: the kumberbund is generally a rich shawl, and sometimes another is worn over the shoulders.



No. XXXIX.
BRAHMIN.

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Principal castes, the brah
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priests, and permitted to re
books of the Hindoos. Th
and their the office of teaching the
this many gods are exclusively
strive voluptuous and oppressive
castes. Though all the others
forbidden to go one step be
arbitrary custom, which pre
them their trade or occupation
the brahmin may engage in



A Mussulman.

Pub. by R. Ackermann, London, 1839.

No. XXXVIII.

A MOOSULMAUN.

THE Hindoos and the Moosulmauns may very easily be distinguished from each other by the make of their dress. The former invariably wears his vest open at the left breast, and generally confines himself to simple white muslin; while the garment of the latter is always open on the right side, and he is much attached to gaudy colours. The Cashmere shawl is an important article of dress amongst the higher classes of Moosulmauns. Shawls are generally worn in pairs, one wrapped round the head for a turband, and the

other used as a sash. These are sometimes so much prized for their great value and beauty as to be handed down from father to son. The slippers are made of cloth or leather, richly embroidered, and turned up at the toes with a different colour; and these are always laid aside on entering the principal apartments. Amongst the natives it is considered highly disrespectful to come into the presence of a superior with slippers on, or the head uncovered.

When the cloth dress is worn, as represented in the plate, they always wear a thin muslin vest underneath.

The greatest insult that can be offered to an Indian is to strike him with a slipper, or to speak disrespectfully of his mother, wife, sister, or daughter. This is a very common mode of offence amongst themselves.



A Brahmin.

Pub. by R. Ackermann, London, 1828.

No. XXXIX.

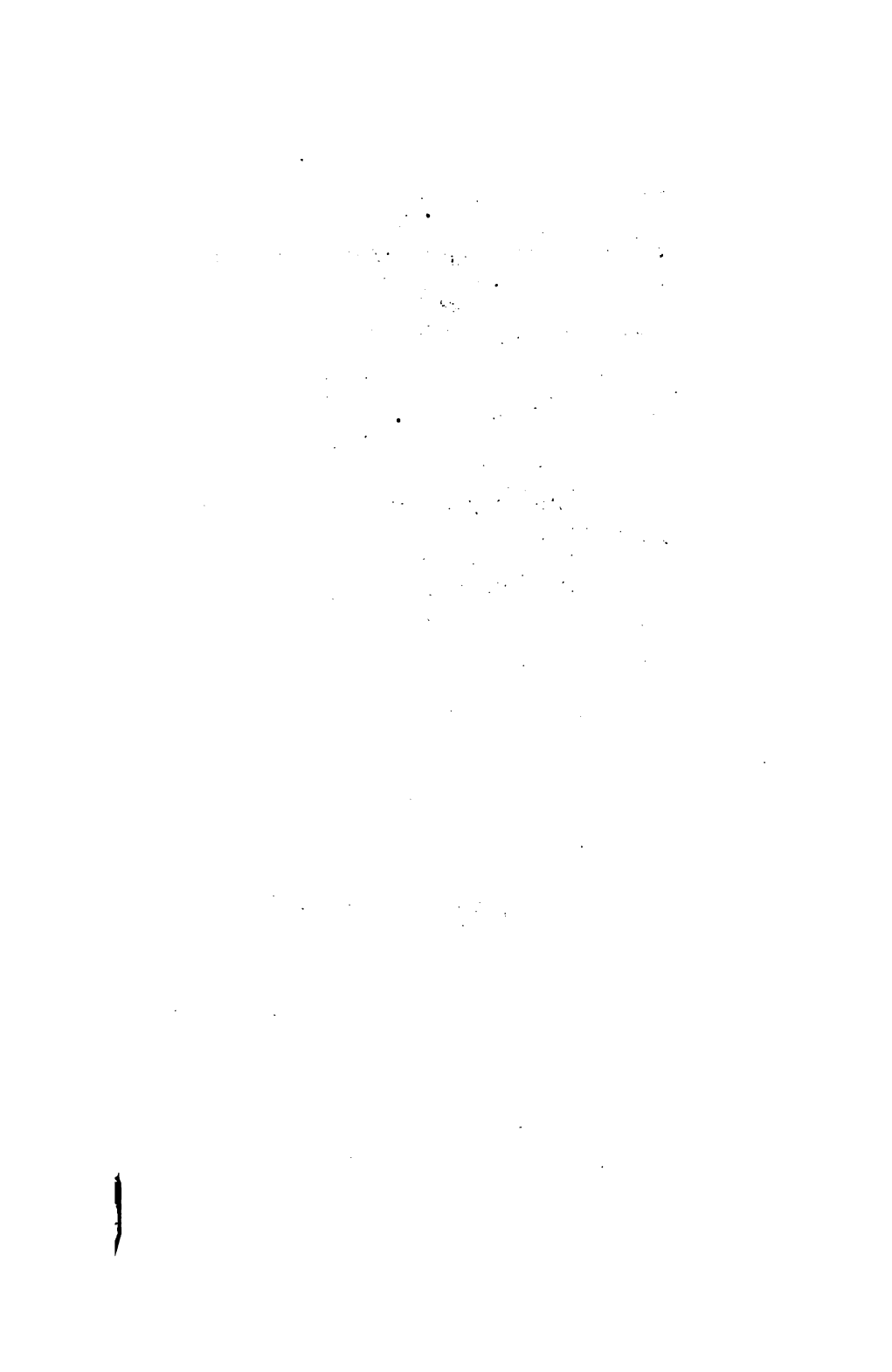
A BRAHMIN.

OF the four principal castes, the brahmins are the first; they alone are privileged to officiate as priests, and permitted to read the sacred books of the Hindoos. The knowledge and the office of teaching the worship of their many gods are exclusively confined to this voluptuous and oppressive class, who strive to live upon the industry of the other castes. Though all the others are strictly forbidden to go one step beyond that arbitrary custom, which prescribes to them their trade or occupation in life; yet the brahmin may engage in



affairs which appear quite inconsistent with the general law of castes, and not suffer any degradation by it.

The distinguishing mark of the brahmins is five or six yellow threads worn over the left shoulder. They wear a piece of fine white muslin, wrapped round the loins, and hanging in numerous folds down to the ancles. The head is shaved, except where a tuft is left on the crown. Their clean yellow-coloured skin and fine majestic figure easily distinguish them, and form a striking contrast with the appearance of the generality of the Bengalese.





Rageer or Begging Friar.

Pub. by A. Ackermann, London, 1828.

No. XL.

FUQEER,

OR BEGGING FRIAR.

It is surprising to observe the means to which these fanatics will have recourse to extort charity or excite veneration in the beholders ; and one would imagine, that the disgusting exhibitions they sometimes make, would be more likely to create abhorrence than any other feeling. One of these wretches at the fair of Hurdwar was seen gnawing a human skull, which he had recently plundered from a grave. Some of them wander about the country, and upon the high roads, without any

covering whatever ; while others wear turbands and yellow cotton cloths fastened round their loins, and have their bodies daubed with the ashes of cowdung. They sometimes go armed, which, with their painted bodies and faces, and their wild and matted locks, serves to give them a savage and terrific appearance.

Figure 1. The effect of the concentration of the *Agrobacterium* suspension on the transformation efficiency of *Agrobacterium* strains.



Fudgeer, or Enthusiast.

Pub. by R. Ackermann, London 1828.

No. XLI.

FUQEER.

ANOTHER mode of exciting compassion, or gaining favour with the deities, is followed by this man: he tortures his body by pricking his flesh with large brass forks, while at the same time two long sharp needles are run through the fleshy part of his arm. This, however, is very mild discipline, compared to what many of them inflict upon themselves. What, for instance, can be more horrible or disgusting than the sight of a fuqeer with his feet suspended from a tree, and his head downwards, with a fire immediately

Reports of success, from the meeting of
committees, and which they deem of value
for the general cause they serve.



No. XLII.

FUQEER.

THIS idle beggar used to sit from sun-rise till sun-set in one of the streets of Calcutta, under a ch'hata stuck in the ground to keep off the sun, and a small punk'ha in his hand, with which he was constantly fanning himself. The little enclosed space beside him, with the three steps and small domes on the top, he kept carefully swept and whitewashed; and every evening he gathered up the kouree shells, which the numerous passengers, inspired by charity or devotion, were constantly throwing down in handfuls. These shells are

brought from the Maldivé islands, and used in India as the smallest denomination of money. The steps, with the three domes in the centre of the enclosed space, are emblematical of the three divinities of the Hindoo worship, Brahma, Vishnu, and Sheva.





A Burmese Man.

Pub. by A. Kermann, London, 1838.

No. XLIII.

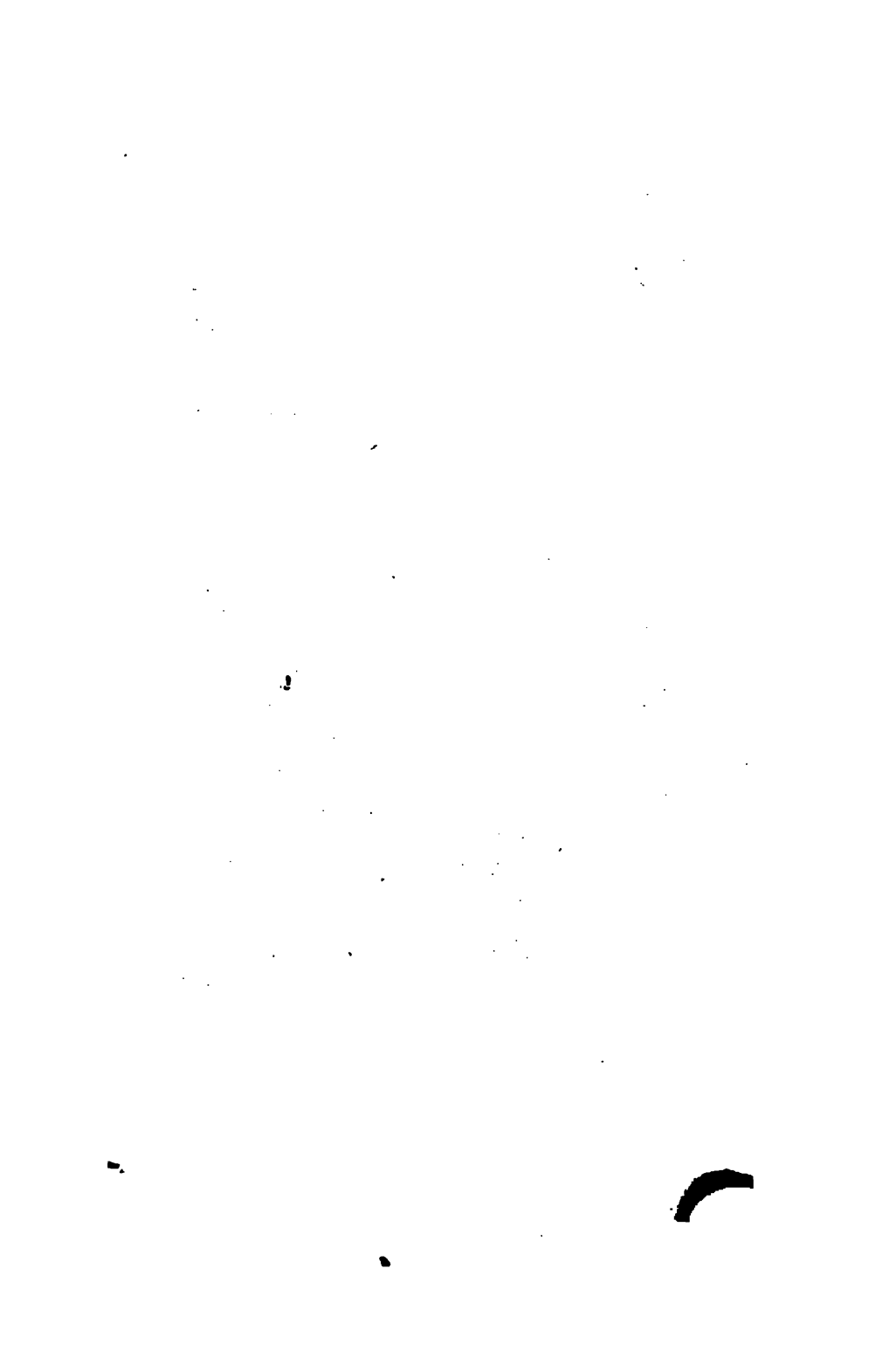
A MAN

OF THE BIRMAN EMPIRE.

THE costume of the Birmans is picturesque. They wear a jacket of cotton, and a piece of silk plaid or cotton tastefully wrapped round the loins, forming a large bow behind, and hanging in front to the knee. Their hair is long and coarse, and is worn twisted together with a stripe of muslin, which is tied in a spiral knot at one side of the head. They are not tall, but active, and remarkably athletic, and certainly a very superior race of men to those inhabiting the hither Peninsula of India.



In their physiognomy they bear a very strong resemblance to the Chinese; the broad flat face, long narrow eyes placed far asunder, and tawny yellow complexion, all betray evident traces of their origin. The Birmans are exempt from the yoke of Hindoo castes, and pay no regard to the innumerable deities of their neighbours; yet there is a close connection between the two forms of superstition. The Mughhs, or natives of the Arracan district, tattoo only one thigh, whereas the Birmans tattoo both up to the loins; and so close are the lines of this disfiguring operation traced, that at a little distance the skin appears as if painted a slate colour; they also, both Mughhs and Birmans, bore a large hole through their ears, in which they occasionally stick their cheeroots, or segars.





A Burmese Woman.

No. XLIV.

A WOMAN

OF THE BIRMAN EMPIRE.

THE women are fairer than the Hindoo females, but not so delicately formed ; they are however well made, and in general inclined to corpulency. Their hair is black, coarse, and long ; and in their physiognomy they bear, equally with the men, a striking resemblance to the Chinese. They are usually dressed in a long loose petticoat, open in front, of cotton or silk of various coloured stripes, woven in pieces about nine inches broad, and sewed together so artfully that the seams are not per-



ceptible unless upon very close examination. They colour the nails of their fingers and toes of a beautiful red, the same as the natives of Hindoostan, and like them are fond of chewing pawn*. To render themselves more attractive, they perfume their hair and skin with sandal-wood oil.

* A piece of the areca or betel nut, wrapped up in the leaf of a species of pepper, with a little fine shell-lime; when chewed, it blackens the teeth, and colours the saliva red, as if the mouth was bleeding.

THE END.

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